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and order; but God is himself Law and Order. He is not the legislator of morality, but he is the eternal standard and norm of morality. We cannot enter into a detailed discussion of the problems touched upon by Vorbrodt, as this would involve a disquisition on the very basis of his faith, which, in spite of many points of contact, is hostile toward a monistic positivism, which, as all science must do, takes its stand upon facts. When we discard belief, preserving faith, which latter, in accordance with the original Greek and Hebrew terms, means character, moral strength, and confidence in moral ideals, his notion of faith appears to be "belief," and he declares that "belief is a moral duty which is rejected only by those who prefer to obey the vices of their lower ego!" (See Preface, p. xxvii.) In spite of this attitude, which is antipodic to our ideas of both science and religion, we are much pleased with the spirit of Vorbrodt's book. It indicates the awakening of thought in the mind of a clergyman, and the seriousness with which he attacks and handles the psychological problem, is the first step in the direction toward the religious ideal of the future, which we call the Religion of Science. κρς.

MONADO-MONISM, OR THE PHILOSOPHY OF EXISTENCE. By *Ram Chandra Sen*. Benares, India: Amar Press. Pages, 40.

This essay is a very compact, thoughtful, and thoroughly systematic view of evolution as seen by an Oriental savant. Students of evolution would find it deeply interesting, if not otherwise, at least as a contrast to the evolution-theories prevailing in the Occident. Not that they wholly disagree,—in fact it is possible to combine the two systems,—but that Sen's theory grounds in consciousness *ab initio*—all existence is conscious, and this fact determines the movement. R. N. F.

KANT'S ERKENNTNISTHEORIE UND SEINE STELLUNG ZUR METAPHYSIK. By *Dr. Max Apel*. Berlin: Mayer & Müller. 1895. Pages, 147. Price, M. 3.

This booklet is a criticism of Kant's position, with a view to re-establishing the metaphysicism which the great sage of Königsberg had overthrown. One instance will characterise the whole treatise. In the Fourth Part, pp. 121–128, Kant's criticism of the ego-question is discussed. Dr. Apel quotes the passages in which Kant lays down the emptiness of the ego-conception that accompanies all thought, and contrasts this assertion with another statement of Kant's in which the ego is said to be consciousness, pure and simple, but *not* a species either of conception (*Vorstellung*) or perception (viz., *Anschauung*). In the second paralogism Kant presents as an argument in favor of the ego as a metaphysical unity of the subject, the proposition that if all the separate words of a verse are distributed among several persons, their isolated thought can never constitute the verse. In order to have the whole of a thought, it must become conscious in a substance that is simple. This argument Kant rejects by saying that any argument that proves the unity of thought proves only the presence of a collective unity and never an absolute unity of the subject. In Dr. Apel's opinion the evidence in favor of the absolute unity is valid;

he censures Kant for applying to the psychic life the categories of physics. Therefore, in spite of Kant, he accepts as an analytical proposition the idea that "thought can only be the effect of an absolute unity in the thinking being."

In a similar way, Dr. Apel attacks the most important results of the *Critique of Pure Reason*, diligently quoting the most apposite passages and taking issue with the critical verdicts of Kant. Although the author frequently misses the right solution, we find that his booklet is suggestive and well written. κρς.

THE GOSPEL OF BUDDHA. According to Old Records. Told by *Paul Carus*. Third, Revised Edition. Chicago: Open Court Publishing Co. Pages, 275. Price, Cloth, \$1.00; Paper, 35 cents.

Within nine months from the publication of the first edition of this work, the issue of a third has been found necessary, and translations of it have appeared in German and Japanese and are being prepared in French and Chinese. It has been very favorably received in Oriental countries, having been introduced as an English reader in Buddhist schools of Ceylon, and has met with no less favorable comment in Christian quarters. This is no doubt due to two facts—first, to its method of treatment, which is that of presenting the actual and original contents of Buddhism as they are found in the Buddhistic canon itself, and secondly, to the purpose of the author, which has not been to stir up animosities between Christianity and Buddhism, but to enable both to sound more deeply and to grasp more clearly the spirit and meaning of their faiths. He has expressed his agreement, here, with the words of Max Müller, cited by a reviewer: "If I find in certain Buddhist works doctrines identically the same as in Christianity, so far from being frightened, I feel delighted, for surely truth is not the less true because it is believed by the majority of the human race."

The book presents "a picture of a religious leader of the remote past with the view of making it bear upon the living present and become a factor in the formation of the future." The majority of the passages which make up the work are literally copied from translations of the original texts; some have been modernised, others rearranged, and others abbreviated. The author himself has limited his original work to the Introduction and Conclusion, and to a few passages designed as illustrations, but all conceived in the original Buddhistic spirit. A valuable table of reference, where the reader can find the sources and the parallelisms of the Buddhistic doctrines with Christianity, a full pronouncing glossary of names and terms, and an exhaustive index have been added—all features of incalculable usefulness. †.

THE TEACHING OF THE VEDAS. What Light Does It Throw on the Origin and Development of Religion? By *Maurice Phillips*. London and New York: Longmans, Green, & Co. 1895. Pages, 232.

The purpose of this book is "to answer two questions, viz., (1) what is the fundamental teaching of the Vedas? and (2) what light does that teaching throw